THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

VOL. II. SATURDAY, JULY 31, 1824. NO. 11.

MINUTES

Of the proceedings of the Black River Branch Association of Universalists.

The Black River Branch Association of Universalists, assembled, agreeably to adjournment, at the school house in Brownville, on the 30th day of June 1824, and united in prayer with Br. G. B. Lisher.

1. Chose Br. C. G. Parson, Moderat.

2. Chose Br. G. B. Lisher, Clerk.

3. Chose Brs. P. Morse, S. Jones and N. Stacy, a committee to receive requests for letters of fellowship or ordination.

Adjourned to attend public service.

Order of morning service on Wednesday. Introductory prayer by Br. S. Jones. Sermon by Br. C. G. Parson; text, 2 Cor. 3, 6, "*Who also hath made us able ministers of the new testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.*"

Concluding prayer by Br. A. Wood.

4. Read letters from churches and societies.

Adjourned to attend public service.

Order of the afternoon service. Introductory prayer by Br. N. Stacy. Sermon by Br. S. Jones; text, Rom. 1, 16, "*For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*"

Concluding prayer by Br. J. French.

5. Appointed Brs. C. G. Parson, and P. Morse, a committee of discipline for the ensuing year.

6. Voted that the committee of discipline have power to suspend any preacher from the fellowship of this Association, (who may be charged with improper conduct,) until the next meeting of this body.

Adjourned until 8 o'clock on Thursday morning. Prayer by Br. A. Wood.

Thursday morning met according to adjournment. Prayer by Br. B. Hickox.

7. Resolved, that this Association will not receive any society into its fellowship, unless such society present a *written* request for our fellowship.

8. Voted to receive the Independent Society of Universalists in Lyme, into fellowship.

Adjourned to attend public service.

Order of the morning service on Thursday. Introductory prayer by Br. N. Stacy. Sermon by Br. G. B. Lisher; text, St. Matt. 5, 17, "*Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.*"

Concluding prayer by Br. G. B. Lisher.

9. Chose Brs. C. G. Parson, and P. Morse, a committee to attend the Western Association, to be held at Eatonsbush, (Herkimer co.) on the first Wednesday and Thursday in June 1825.

Adjourned to attend public service.

Order of the afternoon service. Introductory prayer by Br. P. Morse, Sermon by Br. N. Stacy; text, St. Matth. 14, 16, "*But Jesus said unto them, they need not depart; give ye them to eat.*"

Concluding prayer by Br. C. G. Parson.

10. Voted that Br. P. Morse prepare the minutes of our present proceedings for publication, accompany them with a circular, and publish the same in the *Herald of Salvation.*

11. Voted that this Association be adjourned, to meet in the village of Watertown, on the second Wednesday and Thursday in June 1825.

United in humble and devout prayer with Br. S. Jones, and the Association adjourned.

C. G. PARSON, *Mod'r.*

G. B. LISHER, *Clerk.*

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CIRCULAR.

To the several Churches and Societies in the fellowship of the gospel of man's salvation; to all who possess the genuine "faith once delivered to the saints;" to all sects and denominations, who devoutly worship God and sincerely believe in the Lord Jesus Christ; the *Black River Branch Association of Universalists* send christian salutations;—humbly invoking heaven's richest mercies on all mankind, through Jesus the

well beloved Son of God, "the Saviour of the world," "the head of every man," and "the heir of all things."

BELOVED BRETHREN,

Beneath the auspicious providence of that invisible Being, whose works bear the impress of eternal wisdom, who wields the sceptre of universal dominion and controls the destiny of all creatures; we have been permitted to enjoy a second annual convocation of our infant Association. The undissembled homage and gratitadeof our hearts are most cheerfully rendered to the immortal "Father of the spirits of all flesh," that we were enabled to meet and greet as a band of brothers; and were received and welcomed with that spirit of cordiality, which evinced the salutary, harmonizing, practical effect of "the glorious gospel of the blessed God."

The business of the council was commenced, continued and completed with such harmony, propriety, good order and good feeling, as to enable us to "behold how good and how pleasant it is for *brethren* to dwell together in unity; it is as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

The solemn, devout, soul-refreshing services of the sanctuary, were rendered most delightful by the instrumentality of an excellent choir of singers, who, in chanting the praises of God, inspired and cherished the influence of pure devotion, and afforded a foretaste of the delights of heaven. From the revelation of heaven's all-gracious will, those who were called to the labors of the desk, were enabled to furnish a rich repast of spiritual instruction and enjoyment. We were led to contrast the striking and essential difference between "ministers of the letter," ministers of the law of condemnation, wrath, woe and *death*, to a world morally *dead*; and the "ministers of the spirit," or gospel, which "gives life" to the dead, which communicates peace, joy, glory, purity and eternal felicity to man. We were enabled to contemplate "the gospel of Christ," as "the power of God unto salvation to every one that believeth," and to see that the gospel commanded to be preached to "every creature," and the almighty power of God equally regard and secure the salvation of "the jew, the Greek," and all the human race; and that this gospel, with the sanction of omnipotent power, will ultimately bring "every knee to bow, and every tongue to confess that Jesus Christ is Lord, to the glory of God the Father." We were led to the consideration of the important truth, that the divine law requires supreme love to God, and the same love to our neighbor which we bear to ourselves; and that every "jot and tittle" of this law will be fulfilled, and consequently that all enmity and vice will ultimately be banished forever, and love divine shall fill the universe; that "all God's holy prophets since the world began" have borne testimony to "the restitution of all things;" and that all the perfections of Omnipotence are pledged for the complete fulfilment of the law, as well as the prophets, in the reconciliation of all things to God, "that God may be all in all." We viewed the divine compassion of the Son of God upon a famished multitude, when he commanded, saying "give ye them to eat:" We most joyfully contemplated the riches of divine grace, in furnishing a perishing, sinful, miserable world with the bread of God "which cometh down from heaven," and the living waters of salvation which eternally flow from the exhaustless fountain of the divine goodness. The listening multitude "did eat" of the manna of heaven, "and were filled;" and praised be the name of God forever, they saw that there "remained" of this feast of spiritual things, enough for all creation besides! Our joys were indescribable. "The windows of heaven were opened" and copious showers of grace divine descended. From the fountain of everlasting light, our minds were irradiated; and from the boundless ocean of heaven's love, all hearts were replenished and refreshed.

The intelligence received from the various societies within our social relation, rejoiced our hearts, and confirmed the opinion that this work, or counsel is not of man, but of God; that it cannot be overthrown, but will stand forever. Indeed, such has been the recent general prevalence of the gospel of God's universal grace in this hemisphere, that we are constrained to say, "it is the Lord's doing, and it is marvellous in our eyes." In no part of the United States from which we have had particular intelligence, has the doctrine of heaven's impartial, changeless love more rapidly extended its salutary influence, than in this part of the heritage of our God. Most emphatically hath God

said to this part of his Zion, "lengthen thy cords and strengthen thy stakes; break forth on the right hand and on the left." About five years since, not a society existed, nor a preacher of universal grace resided, where there are now *ten* societies, *four* organized churches and seven preachers of the gospel of boundless mercy; and thousands throng the places of public devotion and instruction, where the life-giving energy of impartial, all-conquering, unbounded mercy is felt. We rejoice unspeakably, that the "Father of mercies" has propitiously sent abroad the spirit of devout enquiry, that intellectual light is increasing, and that the influence of boundless love distils as the dew of heaven, enlivening the hearts and enhancing the moral purity and felicity of multitudes of our wanting race.

What numerous causes of inexpressible gratitude to the Almighty Parent and Benefactor of the universe! What fertile sources of instruction, improvement, enjoyment and delight to the intelligent offspring of God! What powerful reasons for obedience to every divine requirement, and for pure love to our fellow creatures! With all the privileges of intellectual existence, with the countless blessings of the impartial providence of God, with the innumerable delights of heaven's illimitable grace and goodness, with the knowledge of the rising, imperishable glories of the pure, spiritual, unbounded kingdom of our Immanuel; with these and all other enjoyments, is it possible for *believers* to be unmindful of the moral, relative, social and religious obligations and *practical* duties of their existence? We humbly beseech and earnestly entreat you, brethren, to "let your light shine before men," not for the base purpose of ostentatiously displaying your own *holiness*, but for the noble purpose of inducing others "to glorify your Father who is in heaven." May you be enabled "so to number your days as to apply your hearts unto wisdom," and when the cares and pleasures, the sorrows and joys of mortality shall finally close, may you be received to the embrace of eternal goodness, in the climes of indestructible glory and endless day.

All denominations of christians are most affectionately exhorted to cultivate mutual candor, forbearance and charity, for the purpose of attaining peace of conscience, promoting the declarative glory of God, and advancing the divine kingdom amongst mankind. Man is an imperfect, short-sighted being, and though he is always liable to error, yet we have every reason to believe that the tribute of an honest heart is acceptable to the common Parent of our species. Though we may not see alike, yet we must all judge and act, and account for ourselves, and we all have the promise, which says, "I will bring the *blind* by a way that they knew not; I will lead them in paths that they have not known." Let us all therefore humbly ask wisdom of Him "who giveth to all men liberally and upbraideth not."

BRETHREN IN THE MINISTRY,

Think not that I, from the very threshold of existence, shall attempt to *instruct* those at whose feet I would gladly sit and listen; from whose lips I would most gratefully receive the pure, soul animating precepts of moral and religious truth: but permit me to remind you of those truths, with which many of you were well acquainted, before my being received its identity from the plastic hand of the Creator. Truth is eternal. God's purpose in the universal diffusion of its light, is immutable and certain of being accomplished. All nature discloses the mercifulness of our Father in Heaven. His holy word confirms it. Our hearts respond to its influence. How delightful, O how delightful, my brethren, and yet how arduous is the duty to which we are called. The store house of boundless mercy and the exhaustless ocean of immortal love have been unveiled. Our souls have been feasted on the dainties of Heaven, and we have been called to dispense the health-restoring doctrine of divine life, light, peace and love, to a benighted and morally polluted world. We have seen the pleasure of the Lord prospering in our hands, and thousands rejoicing together in the spiritual kingdom of Christ. We have seen the Dagon of *error* prostrated before the triumphant Ark of Zion's God. We have seen the *golden* images of human invention and human folly, losing every charm to delude mortals, notwithstanding the *fiery furnace of hell* has been kept constantly hot by the fury of fanatics. The divinely glorious, peaceful light of Heaven has banished darkness from many a mind, and God's unlimited love has consoled many an afflicted heart, and smoothed the pillow of death to many a victim of the

grave. With gratitude we view the past —with unspeakable delight enjoy the present, and with an eye of faith and hope we look forward to the future, while we exclaim with the poet,

"Around, beneath below, above,
Wherever space extends,
There Heaven displays its boundless love,
And *power* with *mercy* blends."

Brethren, be faithful, be vigilant, be circumspect. Let the indissoluble ligament of immortal love cement your every heart. Let humanity, morality, religion and truth find in you unchanging friends and untarnished ornaments. "Let your conversation be in Heaven." Let the bright and glorious example of Jesus, with a polar influence attract you to every moral and religious virtue. Though with respect to your religious opponents you witness the fulfilment of the declaration, that "one chaseth a thousand, and two put ten thousand to flight," yet be humble towards God, patient under every trial, and charitable towards all men. May your lives be prolonged and blessed, your end divinely peaceful and calm, and your eternity glorious and happy in the everlasting kingdom of that Almighty Being, whose omnific word formed all worlds and beings, whose hand sustains the vast temple of nature and dispenses innumerable blessings throughout creation, and whose grace shall perfect the intelligent universe with indissoluble existence and endless life.

All herein particularly addressed, with the whole world of mankind, are most cheerfully and confidently commended to the fostering care, protection and mercy of that God who appoints the final destiny of all creatures, "who is the Saviour of all men," "through Jesus Christ our Lord." AMEN.

Per order of the Association.

PITT MORSE.

HERALD OF SALVATION.

SATURDAY, JULY 31, 1824.

To the Editor of the Herald of Salvation.

DEAR SIR,—I have perused the Herald of Salvation with all the candor I am master of, but still find certain passages that appear to be incompatible with this principle of universal salvation. If you will reconcile this doctrine with the following passages of scripture, you will much oblige a lover of truth.

"Blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world, nor the world to come." "He hath never forgiveness but is in danger of eternal damnation." "Some to everlasting life and some to everlasting contempt." "Not every one that saith Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father that is in Heaven." "All that are in their graves shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." "Hath not the potter power over the same lump of clay to make one vessel unto honor and another unto dishonor" &c. &c. R. R.

REMARKS.

If our correspondent has "perused the Herald of Salvation," not only "with all the candour he is master of," but with careful *attention*; he must have seen an exposition of the two passages he has quoted concerning "Blasphemy against the Holy Ghost," in the eleventh No. of our first volume. But for the satisfaction of him and others, it may be expedient again to notice this subject. We are fully persuaded that a little reflection and examination will convince any impartial mind that neither of the passages to which "R. R." has referred, contains in itself any *real* objection against the final purity and eternal felicity of the whole race of man; but that the power of tradition and prejudice, together with a *misconstruction* of those and other passages, constitute all the *objections* which exist in any human mind. But lest we should be considered as *prejudiced* in favor of our own sentiments, we shall leave every one to judge for himself, with the humble request that some friendly being would point out our errors, if our arguments should be inconclusive.

The subject of Blasphemy is mentioned three times; St. Matt. 12. 31. 32. "All manner of sin and blasphemy shall be forgiven unto men? but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." St. Mark 3. 28. 29. 30. "All sins shall be forgiven unto the sons of men, and blasphemies

wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit." St. Luke 12. 10. "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven him."

It will be necessary for us to be as brief as possible in the exposition of this subject; a subject which has long occupied the serious attention of thousands. First: it is evident that blasphemy did exist, otherwise there would be no propriety in our Saviour's language. Secondly: it is obvious that the nature of blasphemy is clearly pointed out by Christ, to be the ascribing of the Saviour's miraculous works to the power of Satan; "because they said he hath an unclean spirit."—Thirdly. It appears that blasphemy was not committed by all the Jews, who rejected the doctrine of the Son of God, but by those only, who maliciously attributed his miracles to the influence of the *Devil:* for as has been already shown, this was explicitly stated to be the crime of those, against whom the denunciation of Christ was made. Fourthly. It is plain that *blasphemy* is not in itself unpardonable, because if it were a sin so heinous that it could not be pardoned; heaven's illimitable mercy would be *limited;* and all those passages of scripture which extend salvation to the "chief" of sinners, could not be true; and because it is expressly said that "All manner of sin and *blasphemy* shall be forgiven unto men." Fifthly. It is capable of proof that all sinners, as well as blasphemers must receive according to their deeds, and consequently that forgiveness admits of a just and righteous retribution upon transgressors; for "God will render to every man according to his deeds." Sixthly. Forgiveness, in the case of blasphemy, was not prohibited to all eternity, but for a given period of time, as will fully appear by a careful attention to the *real* import of the language used. The phrase, "it shall not be forgiven him neither in this world nor in the world to come, has misled many a mind. It has usually been understood to mean. neither in this life, nor in a future life:" but this is not its meaning. The Greek word which in this passage, is rendered *world*, more properly signifies *age*, or *period of time*. This passage should be rendered, neither in this nor the coming age." Had it been so rendered, and had christians carefully ascertained the scripture use of the word *age* or *world*, there would have been no difficulty on this subject. To show the meaning of the word *world*, we have only to refer to Heb. 9. 26. "But now once in the end of the *world* hath he appeared," &c. Christ appeared in the end of the Jewish *age* or *world*, and the meaning of the phrase "neither in this world, neither in the world to come," evidently is, that the blasphemous Jews, as a people, should not be forgiven, or blessed with the gospel, during the *world* or *dispensation* of the law, which was then drawing to a close, nor during the *world age* or *dispensation* in which the Gentiles should be gathered in, and after the conclusion of these two *worlds* or *ages*, the Jews shall be *forgiven*, and "all Israel shall be saved."

The passage in St. Mark reads thus, "but he that shall blaspheme (in the future tense) against the Holy Ghost; *hath* never forgiveness (while a blasphemer) but is in danger of eternal (or lasting) damnation." Here the only difficulty arises from the *mistranslation* of the Greek word *aionion*, which does not signify *endless* but *limited* duration. In our common translation, we read St. Math. 13. 39. "The harvest is the *end* of the *aionos*, world." Now we may with as much propriety contend that *eternity will come to an end;* as our opponents can contend that the Greek adjective in St. Mark 3. 29. which is rendered *eternal*, signifies duration without end. For the truth of this remark, we appeal to all who know any thing on the subject. The words *eternal* and *everlasting*, which are synonymous are frequently used, in scripture, in a *limited* sense.

According to St. Luke, our subject is thus expressed, "but unto him that blasphemeth against the Holy Ghost," or Spirit as it should be expressed, "it shall not be forgiven him:" i. e. while a man blasphemeth, he shall not be forgiven; not because there is no mercy in God; but because a blasphemous disposition and temper of mind prevents the reception of divine forgiveness or mercy; and nothing but the destruction of that malicious temper of mind, can fit the sinner for the reception and enjoyment of divine forgiveness and mercy. "Shall not be forgiv-

en;" i. e. for a certain, perhaps an unknown length of time, according to the limitation contained in the parallel passages of which we have already particularlarly treated.

The next subject to which our correspondent refers, is found in the 12th chap. of Dan. and the 5th chap. of St. John's gospel, and is as follows, "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life and some to shame and everlasting contempt." "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." The above, it is believed, are justly considered parallel passages, both refer to the same subject. From a careful attention to this subject, we are fully convinced that these passages have no reference to a resurrection into a future world, but that the *resurrection* here mentioned is a *moral* resurrection, experienced in this world.—One important consideration inducing this opinion, is, the scriptures clearly teach that final and everlasting felicity is not founded on any action or performance of man; but is based on the grace of God alone. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; *not of works*, lest any man should boast." Eph. 2. 8, 9.

Secondly, If all who "have done good" in this life, "shall come forth unto the resurrection of life" in a future, immortal state; all mankind may be included, for it is quite probable that all have done *some good*. And if all who have "done evil" in this state of existence, "shall come forth unto the resurrection of damnation" in eternity; it is certain that all men will inevitably be *damned;* for "all have sinned and come short of the glory of God." Rom. 3. 23.

Thirdly, The nature of this resurrection is most clearly pointed out in the 24th verse of the 5th chap. of St. John, "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation; *but is passed from death unto life.*" What *resurrection* was this? It was a resurrection to spiritual life, through faith in Christ, and was, and still is, experienced in the present state of being. Not the least intimation is here given of any change of the subject of discourse; it is therefore plain that a resurrection into a future world, was not the subject of discourse at that time, and that "the dead" who "shall hear the voice of the Son of God," were the *morally* dead, or those who were "dead in trespasses and sins."

Fourthly, The *time* of this resurrection is plainly pointed out in the connexion of the passage in St John, and that in the prophecy of Daniel. St. John 5, 25, "the hour is coming, and *now is*." Verse 28, "marvel not at this," be not astonished at what I say, "for the hour is coming," and we think that the phrase, "*and now is*," is plainly implied here. Dan. 12, 1, "and there shall be a time of trouble, such as never was since there was a nation, even to that same time." St. Matt. 24, 21, "for there shall be great tribulation, such as was not since the beginning of the world *to this time, no, nor ever shall be.*" These passages primarily applied to the Jews. The phrases, "many of them that sleep in the dust of the earth," and "all that are in the graves," figuratively represent the *moral* condition of the Jews. From that condition some "came forth unto the resurrection of life" through faith in the Lord Jesus; while others "came forth unto the resurrection of damnation," or condemnation, through *unbelief*. These two classes were represented by the "sheep and the goats," 'when the Son of man came in his glory, and gathered before him all nations.' The Son of man came in his glory, &c. during the life time of those who heard his words. St. Matt. 24, 34, "Verily I say unto you, *this generation* shall not pass, till all these things shall be fulfilled." This *judgment, resurrection, damnation and life* have reference therefore to the transactions of *this world;* and not to the condition of mankind in an indissoluble, unalterable, interminable state of existence. The above construction of our subject corresponds with the language used in the prophetical vision of Ezekiel, concerning 'the whole house of Israel,' represented by 'dry bones,' and said 'be in their 'graves,' and 'brought up out of their graves,' &c.

Another passage mentioned by our correspondent is found in St. Matthew 7, 21. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my father which is in heaven." If we can

ascertain what our Lord meant by "the kingdom of heaven," we shall have no difficulty in understanding his language in this passage. Many christians have supposed "the kingdom of heaven" to be a state of felicity beyond this mortal life; consequently that it cannot be entered into during our continuance in this world.—Though we have abundant reason to believe that the blessings of salvation extend to all future ages, yet it is demonstrable that men may enter into "the kingdom of heaven" in this state of being. Rom. 14. 17. "For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." St. Matth. 12. 28. "But if I cast out devils by the spirit of God, the kingdom of God is come unto you." St. Luke 9. 27. "But I tell you of a truth, there be some standing here, which shall not taste of death, till they shall see the kingdom of God." St. Luke 17. 20. 21. "The kingdom of God cometh not with observation; neither shall they say lo here! or lo there! for behold the kingdom of God *is within you*." These passages, with many others, afford evidence that "the kingdom of God," or 'the kingdom of Heaven," signifies a state of *moral purity* which may be enjoyed previous to our exit from the regions of mortality. Now why cannot all those who say Lord, Lord, enter into this kingdom? Because it is a kingdom of *holiness*, into which *hypocrites* never did, nor ever can enter. Men are not known by their *pretensions*, but by their *works* St. Matth. 7. 20. "Wherefore by their *fruits* ye shall know them." A person may make great *professions* of religion, and yet "work iniquity:" such a person does not enter into the kingdom of spiritual holiness. None "but he that doeth the will of his Father which is in heaven," can enter into this spiritual kingdom. Our works are not the *cause*, but the *consequence* of our present salvation. Ephes. 2. 10. "For we are his workmanship, created in Christ Jesus *unto good works*, which God hath before ordained that we should walk in them."

The last passage quoted by "R. R." is found Rom. 9. 21. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Whoever will carefully read the 9th, 10th and 11th chapters of Romans may perceive that those who were at one time "vessels of dishonor," were destined to become "vessels of honor;" that those who were at one time *cast away*, were afterwards to be received, and that all those who were once in *unbelief*, were to become the happy subjects of heaven's unbounded, changeless *mercy* and infinite *love*. Rom. 9. 26. "And it shall come to pass, that in the place where it was said unto them, *ye are not* my people; there shall they be called *the children of the living God*." 11. 15. "For if the casting away of them be the reconciling of the world, *what shall the receiving of them* be, but life from the dead?" 11. 32. "For God hath concluded them all," Jews and Gentiles, "in unbelief, *that he might have mercy upon all*." Hath not God *power* to accomplish all his designs? Who can question the *power* of the Almighty? The thunders that roll through the arch of heaven, and the lightnings that play beneath the throne of the ETERNAL, proclaim the *omnipotence* of God. Viewing the *power* of God, abstracted from his *goodness*, we are presented with an object of the most profound *dread;* but not of *love*. Were the Creator of all things not only destitute of *goodness*, but possessed of positive *malevolence* and insatiable *vengeance*, every soul would be filled with *horror*, and all beings would tremble on the brink of remediless *despair*. But "*God is love*." "*The Lord is good to all, and his tender mercies are over all his works*." Will that God in whom all creatures "live and move and have their being;" *maintain an endless competition with superstition's mighty devil? Or will these two powerful rivals finally cease their hostilities, and cordially unite in the eternal damnation of millions of God's creatures?* O God! Pity the blindness of man, and permit the light of heaven universally to shine! That Being who formed the universe, peopled all worlds, and preserves all life, can, and will subject all dominions to himself, "finish transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness" for all mankind.

BENEVOLENCE—AN EXTRACT.

Happy is the man who is free from envy, who wishes and rejoices in his neighbor's prosperity, being contented with his own condition, and delighted at the good fortune of those around him: his sympathetic breast beats in unison with the sufferer, and from his little store he bestows a generous mite to the children of poverty. Enjoyments attend him through the vari-

ous walks of life, and misfortunes rest lightly on his head—the morsel which he eats is sweet and nourishing, the water which he drinks is cool and refreshing—and the straw which supports his weary limbs, soothes him in soft forgetfulness.—When he visits his neighbors in trouble, such benignity appears in his countenance, that the eye of sorrow wears a smile, and the distressed breast ceases to heave a sigh. Like a minister of peace, he is received among them, and his words prove the oil of consolation. Surely, he, above the rest of his fellow mortals, partakes of heaven here below, and a bliss which none but the virtuous ever claim.

A STORY—FROM SADI.

Translated from Hammer's History of Persian Letters.

A Nightingale built his nest on a branch, beneath which a poor ant had for some days established his tent. Day and night the nightingale fluttered round the rose-bush, and poured out his song in tones which ravished the heart. The ant day and night was busy, but the nightingale in fields and gardens delighted himself with his own melodies. He prattled affectionately with the rose of his loves, and grew familiar with the wind of spring. The weak ant, as he marked the flatterings of the rose and the entreaty of the nightingale, said to himself, what may come hereafter of all this chattering?

Now when the fine season of the year was gone by, and the autumn wind rode along, thorns stept into the place of the roses, and ravens usurped the haunts of the nightingales. The hurricanes of autumn swept onwards, and robbed the trees of their ornaments. The leaves grew sear, and the air blew cold. From the clouds there dropt pearls, and in the air flew the camphor of snow.

Just then the nightingale suddenly entered the garden, in which there was no more the hue of roses, nor the perfume of jessamines. His tongue, versed in a thousand traditions, grew mute. There was no rose, at which he could gaze; no green, of which he could contemplate the beauty. In the leafless grove his courage sank; and in the general stillness each tone died in his throat. He remembered, that in former days an ant had lived near his tree, and had gathered many kernels. I will go to him to-day, thought he, and for good neighborhood's sake I will beg something of him.

So the nightingale went, naked and hungry, to the door of the ant, and said, Generosity is a proof of thy fortune, and the capital of my welfare. I have squandered precious life heedlessly; but thou hast been industrious, and hast gathered provisions. What will come of it, if thou shouldst rescue me to-day from misfortune?—The ant spake; Thou didst pass the night in singing of love, and I in active labor. Thou wast now busy with the blossom of roses, and now proud at the regards of spring. Knewest thou not, that spring is followed by autumn, and that every road leads through deserts?

Friends, apply the story of the nightingale to your own condition; and know, that upon all life death follows; and after every enjoyment comes division. The draught of life is hot without dregs; and the satin of existence has creases.

A soft answer turneth away wrath; but grievous words stir up anger. The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness. PROVERBS.

POETRY.

QUERIES.—SELECTED.

Do you believe that God's free grace
Extends to all the human race?
Do you believe that one can fall
If favor'd with a special call?
Do you believe God does foreknow
Whether we're bound for bliss or woe
When coming from the makers hand
Whether foreknown to fall or stand?
If so what freedom can there be
For such to flee from misery?
If fore design'd that we should fall
How can we e'er be sav'd at all?
And if design'd with God to dwell
How can we ever go to Hell?
If God wills not that one should die
Why are some lost eternally.

☞ "K." will find his queries answered in our reply to "R. R."

The Editor will preach at Burville on the *second* Sabbath in August next.

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